

The SWORD of the LORD

Edited by JOHN R. RICE.

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What Think Ye of Christ- Whose Son Is He?

By REV. C. A. COOPER

Director, World Wide Monthly Tract Club, Spokane, Washington

"These are written, that ye might believe that Jesus IS the Christ, the SON OF GOD; and that believing ye might have life through His name."—John 20:31.

A King in Disguise

Jesus Christ was born in the humblest of circumstances. Little did the inn-keeper realize the nobility of the One who might have been his guest. It remained for Him who was the Architect of the universe to be born in a stable. What leagues of distance lay between the heavenly throne and the manger-cradle. It was the surprise of angels when Heaven learned of His intention to lay aside His robes of light and to shroud Himself in flesh and become a babe. On that most eventful night Heaven hung out a new star and Heaven's choir came down to sing. Nor would that heavenly host go away until they



Rev. C. A. Cooper

had confided the grand truth to a few Judean peasants that God was now manifest in the flesh. The Ancient of Days had become a child. The Infinite had become an Infant. He who had made man was made Man. Here was the Word, which was in the beginning and was WITH God (observe the preposition indicating His separate personality), and WAS God, "and was made flesh, and dwelt among us" (John 1: 1, 14). By a creative act, God had broken through the chain of human generation and had brought into the world a supernatural being, who as man was without a human father and as God was without a human mother. One who was called "the" Son of man, because of His sinless nature and life (making Him unique among the sons of men) and still nonetheless "a" son of man in that He was bone of our bone and flesh of our flesh. How slow was the world to awaken to the great truth that here was the Son of God, the Saviour of the world, the hope of the Gentiles and the glory of Israel. During His ministry, after His resurrection and ascension and to this day there has raged a controversy around His divinity and its far-reaching implications. It is the one tremendous issue on which all revelation hinges. "Great is the mystery of godliness: God was manifested in the flesh" (1 Tim. 3:16).

Christ Presented to Israel

When John the Baptist announced his office as the forerunner of (Continued on Page 5)

The Broken Heart in Soul Winning

By EVANGELIST JOHN R. RICE

(Preached on a Chicago radio station during the city-wide union evangelistic campaign, April 28 to June 2, 1946. Mechanically recorded for THE SWORD OF THE LORD.)

"They that sow in tears shall reap in joy. He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him"—Psa. 126:5, 6.

I am talking today on "The Broken Heart in Soul Winning." The Scripture that I have just read to you says, "They that sow in tears shall reap in joy." My teacher in Southwestern Seminary, Dr. L. R. Scarborough, used to say, "No sowing, no reaping; and no weeping, no rejoicing." One reason the joy, that gift of blessing and praise, is gone from so many of our hearts is that we did not have the preparation, the groundwork that brings the joy. If we do not go out weeping, we do not come back rejoicing. If we do not have a burden for souls, we do not see souls saved. It is one of the great essentials, in fact, the second one named here. If you want to be a soul winner, then you are going to have to care about it.

After all, I think that should be obvious. How could God see fit to bless anybody who would go through the forms and ceremonies of soul-winning work, who would

be in anywise preaching or singing the gospel or testifying, but who did not have a sincere, fundamental longing to see the will of God done? If people do not believe Hell is real, how can they preach about it so people will hear? If people do not see much need for the blood of Christ, how can they preach it with passion and with power? How can the Holy Spirit put His blessing and seal on a dry-as-dust presentation of the truth? No, if there be one thing that is absolutely essential to any preaching or teaching or soul-winning effort, it is a sincerity of soul, a compassion and burden of heart about getting people saved. There are many reasons we ought to be burdened.

The Fact of Hell Should Break Our Hearts

We ought to be burdened because of the horrible doom of a sinner. If you believe the Bible, you believe that Christ-rejecting sinners die and go into eternal torment. If you believe the Bible, you think the unending doom of a lost man is so horrible that Jesus

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Making the Bible a Living Book in the Thinking of Men and Women

By ROBERT G. LEE, D.D., LL.D., Litt. D.
Pastor, Bellevue Baptist Church, Memphis, Tennessee

BY MEANS OF BOOKS

We can march with the war-worn spearmen of Alexander down beyond the rim of the known world and watch him rear dynasties amid the wreck of dismantled kingdoms. We can hear grates on the coast of Britain the boat keels of the low-Dutch sea thieves whose children's children were to inherit unknown continents. We can travel afar and thrill to the triumphs of Hannibal as he scales the Alps and goes into Italy to threaten the Roman dominion. We can ride with

Magellan as he circles the globe, with Hugh Miller among the rocks, with Stefanson amid the ice floes that carpet Arctic seas. We can travel beyond the dim centuries and see the banners float above armed hosts and conquerors riding to victories that have changed the course of time. We can go with Columbus as he touches the shores of a new world, with



Dr. Robert G. Lee

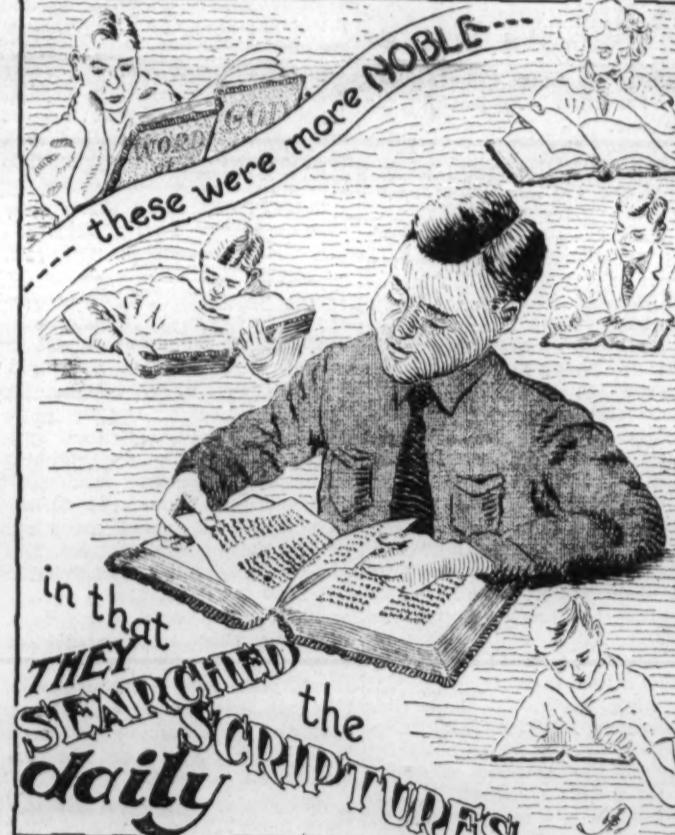
the war horns of King Olaf wail across the floods, to harps sounding high festival in forgotten halls, to the thunder of war guns, to the songs and shouts of men who, choosing the garments of flame and blood for their garments of glory, walked across the shuddering earth and gave their lives to make secure the imperiled liberties of the world. We can sit down with the kings of Nineveh as they drink from cups of ivory and gold. We can enter at leisure into the intellectual heritage of the centuries. We can view the kingdoms of the world, their glory and their tragedy.

THE BIBLE, THE BOOK OF BOOKS

But beyond all books as a river is beyond a rill in reach, as the sun is beyond a tallow dip in brightness, as the wings of an eagle are beyond the wings of a sparrow in strength, as a tree is beyond a twig in fruit-bearing, is the Bible.

Marvelous Book! Book of the church militant! Book of the church triumphant! Book of our mothers stained with grateful tears! Book our fathers touched with reverent hands! Book that unrolls the panorama of creation! Book that gives the lofty imagery

(Continued on Page 2)



Safe, if Saved

By REV. M. E. DODD, D.D., LL.D.
First Baptist Church, Shreveport, La.

Can a child of God backslide so far as to be finally lost?

Neither opinion nor observation can answer this question. They do not have full information. To prove final apostasy one must show, beyond a doubt, one of two things:

(1) That the one lost had really been saved; or

(2) That the one saved was actually lost.

The Bible, and the Bible alone can settle this matter. "All Scripture is given by inspiration of God, and is profitable for doctrine, for instruction in righteousness" (II Tim. 3:16). "To the word and to the testimony" (Isa. 8:20). "What sayeth the Scriptures?"

(Rom. 4:3). "Ye do err, not knowing the Scriptures" (Matt. 22:29). Let us "reason out the Scriptures," and "search the Scriptures" (John 5:39). In so doing we shall be "more noble" (Acts 17:11) than others, and also shall "through comfort of the Scriptures have hope" (Rom. 15:14), "and light" (Ps. 119:130), "and wisdom" (Ps. 19:7), "and faith" (John 20:31), "and joy" (Ps. 19:8).

WHAT DO THE SCRIPTURES TEACH REGARDING THE SAFETY OF A SAVED SOUL?

FIRST, the Scriptures teach THAT THE SAVED SOUL IS SURELY SAFE BECAUSE IT IS DEPENDENT FOR SAFETY

(Continued on Page 7)

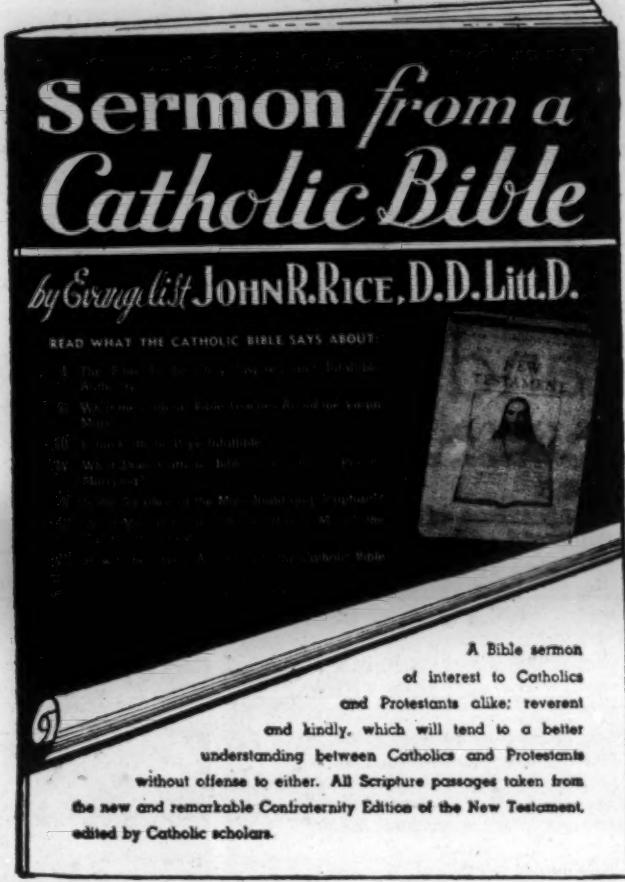
Sermon from a Catholic Bible

by Evangelist JOHN R. RICE, D.D., Litt. D.

READ WHAT THE CATHOLIC BIBLE SAYS ABOUT:
1. The Word is the Only Inspired and Infallible Authority
2. What the Catholic Bible Teaches About the Virgin Mary
3. Is the Catholic Page Scriptural?
4. What Does Catholic Bible Teach About—Protestant
5. Is the New Testament the Word of God?
6. What the New Testament Says About the Virgin Mary
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Free for 1 Subscription!

Beautiful New Pamphlet, "SERMON FROM A CATHOLIC BIBLE," by Evangelist John R. Rice Now Offered Free With Each Subscription at \$2 a Year. 52 Issues of THE SWORD OF THE LORD and This Book, All for Only \$2. Regular Subscription Price.



In the great city-wide union revival campaign in Chicago, Illinois, last May, some two hundred churches united services in the large Chicago Arena. Evangelist John R. Rice, editor THE SWORD OF THE LORD, was the preacher in the last fifteen days of this campaign. One night he preached a message, "Sermon From A Catholic Bible." Every Scripture was taken from the New Confraternity Edition of the New Testament, translated by Catholic scholars. A large crowd heard the message, and there was intense interest in the subject. The message was taken down word for word as preached. Twenty-four people came that night trusting Christ as Saviour, and about fifteen of these were Catholics!

Catholics were not offended, but pleased. There was nothing unkind in the message. There was no attack on Catholics. It was simply a plain Bible sermon, with every point carefully proven from the Catholic Bible. Catholics present were interested, then charmed, then convicted, and a number of them were saved. That message has been edited and prepared now in this nice pamphlet form. There are twenty-four large, book sized pages. The type is clear and

readable. A strong leatherette cover is printed in purple.

What the Free Book Is About

This sermon gives what the Catholic Bible says about the following subjects:

1. The Bible As the Only Inspired and Infallible Authority for Christians.
2. What the Catholic Bible Teaches About the Virgin Mary.
3. Is the Catholic Pope Infallible? Was Peter Infallible?
4. What Does the Catholic Bible Teach About Priests and Preachers Marrying? (This is a matter of great interest to Catholics, since they forbid priests to marry.)
5. What the Catholic Bible says About the Mass. Is the Sacrifice of the Mass Right and Scriptural? Is Any Other Sacrifice Allowed Since the Death of Christ on the Cross? What Does the Catholic Bible Say About It?
6. What Mediator Can a Sinner Have, to Make Peace Between Him and God? The Priests? The Saints? The Virgin Mary? (This point alone has won many, many Catholics to know Christ as Saviour.)
7. How to be Saved, According to the Catholic Bible.

In other words, this is a rich Bible sermon, full of teaching from the Word of God and especially strong on the doctrine of salvation by faith in Christ. It has been used to win many people to Christ, used to turn the hearts of Catholics to the Bible and to see their need for regeneration. We want to spread it because it is a Bible sermon and because it will be read by many, many people who would not read a sermon of another kind.

Many people have written asking if this could be prepared in pamphlet form for wide distribution. It may be that we could put it in cheaper form later. But this is a nice paperbound booklet, in large type, with large pages, a gift to be prized by anybody who receives it and to be read with greatest interest by saints and sinner alike, by Protestant or Catholic.

You ought to have copies to give to your Catholic friends, to your pastor, to others who are not clear on the great doctrines of salvation by grace. And it will make for better understanding everywhere between Catholics and Protestants, for Catholics and Protestants will see that the Catholic Bible teaches the same doctrines, with very slight dif-

ferences in wording, as the Protestant translations of the Bible.

We Want a Flood of Subscriptions

We have found that THE SWORD OF THE LORD is the greatest single factor in bringing revival. We have abundant evidence that there is not any kind of publication, not any theological seminary, Bible institute, or college, not any other single factor in America that does as much to bring about revival as THE SWORD OF THE LORD. This is our honest conviction. Pastors all over America and Canada join with us in that statement and say so. People of all denominations read THE SWORD OF THE LORD. Dr. Bob Jones tells how a Roman Catholic priest recently visited Bob Jones College, asked many, many details about the schools, and told Dr. Bob Jones that he had been reading his sermons in THE SWORD OF THE LORD. He said that he read this evangelistic weekly regularly! Anglican rectors, Lutheran ministers, pastors, evangelists, and missionaries of all denominations write of the great blessing, of the inspiration and help they get through THE SWORD OF THE LORD. And scores of evangelists regard THE SWORD OF THE LORD as the mouthpiece of evangelism in America. It is, without a doubt, "America's foremost evangelistic weekly."

You need the sermons by America's best loved and most greatly used evangelists and pastors.

THE SWORD OF THE LORD is a bargain at the regular rate of \$2 a year or three years for \$5. That is less than four cents a copy. But now we have added the incentive of this lovely book, "A Sermon From a Catholic Bible," by the editor, Evangelist John R. Rice, given free with each subscription. Send \$2 for a year's subscription and the book will come to you free. Or send \$5 for a three year's subscription and the book will come to you free. Or send as many one-year subscriptions as you like, and for every single subscription at \$2 a year, we will send you a free copy of this message so blessed of God, "A Sermon From a Catholic Bible."

Let the editor lay this matter on your heart. I have more burdens than I can carry. The work of getting out THE SWORD OF THE LORD each week, of answering heavy, mail, of preaching in great union campaigns, of helping others get and helping to organize revival campaigns for other evangelists, require more strength, more wisdom than anybody can have without special help from God, without miraculous guidance and endowment of the Holy Spirit. I cannot spend my time in getting subscriptions. You who read this paper, THE SWORD OF THE LORD, and who are for revivals, must come to my help. I believe that every reader of THE SWORD OF THE LORD should send several subscriptions. I believe that the very minimum that any Christian should do is to subscribe for at least one person besides yourself.

Will you send in your subscriptions today? Please observe the following rules:

1. Write names and addresses very plainly.

2. Please mark each subscription "New" or "Renewal" to save us work and to save delay.

3. One copy of our new paper-bound book, "Sermon From a Catholic Bible," will be sent free with each subscription at \$2 a year, or three years for \$5. So please say where to send the books! Unless otherwise specified we will send the books to the one who writes the letter.

4. Canadian and foreign subscriptions are \$2.50 the year.

If you already take THE SWORD OF THE LORD we will be glad to extend your subscription from the regular expiration date and add the full year's subscription after the present subscription expires.

We depend on your loyalty to Christ, your love for revival, your friendship to this work which God has laid on our hearts together. God is beginning to send great revivals back to America. If God's

Making the Bible a Living Book in the Thinking of Men, Women

(Continued from Page 1)

of the prophets, the portraiture of Christ, the philosophy of salvation, the facts of sin and the fact of a Saviour, the truth of man lost and man redeemed, the fact of death as "the wages of sin," the truth of eternal life as the "gift of God."

In breadth and sweep of theme it is more vast than any other book; in flight more lofty; in depth more profound. Upon it reformers fed the holy fires which flamed in their bosoms. It kindled the lamp of hope in the breast of the slave. Fountain, from which the streams of true liberty flowed. In it the historian has found his most thrilling chapters, the artist his sweetest conceptions, the poet his loftiest themes, the prophet of God his divinest messages, ethics his greatest authority, philosophy its profoundest inspiration, oratory its most beautiful quotations to bejewel its grandest flights, writers suggestions and themes that have dropped from their pens like golden pollen from the stems of shaken lilies, legislation unsmothered fires of truth.

"Most wondrous Book! Bright candle of the Lord! Star of Eternity! the only star By which the bark of men could navigate The sea of life, and gain the coast of bliss Securely!"

"A glory gilds the sacred page Majestic like the sun; It gives a light to every age, It gives but borrows none!"

THE BIBLE HAS HAD MANY ENEMIES

Philosophers have tried to drown it in the muddy waters of their philosophy and ignorance. The archaeologist with his crowbar, the geologist with his hammer, the physicist with his battery — all these have fought against the Book. Some scientists and astronomers lifted up haughty mouths, "darkening counsel with words without wisdom" against the Book. The dissecting knives of some theological anatomists have cut at its milk veins. Inexorable censors have sat, like Jehoiakim before the fireplace in his summer house, Bible on knee, penknife in hand, calmly mutilating the only reliable franchise of our Christian hopes. Snipers, some from behind pulpit stands, some from behind college chairs, are accustomed to aim ill-grounded propositions against the Scriptures.

The open and avowed leaders of infidelity are gone. Bradlaugh of England and Ingersoll of America were the last of the Old Guard. Now no open warfare, but it has given way to subtle strategy. The troops of Ulysses are no longer hurled against the walls of Troy. It is the enemy in the belly of the wooden horse that we must watch out for today. The Trojan horse, in some places, has been wheeled within the walls of the churches themselves. A body of militant critics, many of them wearing the sacred garb of theological professors and ministers of the gospel, have been attempting to draw the bolts of the citadel.

THE ENEMIES, ANCIENT AND MODERN

Diocletian tried to exterminate the Book in the third century. Celsus tried to undermine its message. The astute Porphyry, hurled his venomous shafts. Hume, with

people do right, and if we help kindle the revival flames, we will see wonderful things in the next few years. In Jesus' dear name, help spread THE SWORD OF THE LORD with its revival fire! Help to get out these sermons to sinners, these sermons on revival and consecration, these messages on the Holy Spirit and prayer and soul winning. You can have your part in comforting Christians, in reviving the backslider, in saving the lost.

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rare subtlety, wielded cogent weapons. He said, "Methinks I see the twilight of Christianity!" He mistook the sunrise for the sunset. He mistook the time of day. What he thought was twilight deepening into midnight was sunshine growing into a dazzling noonday. Voltaire flung his arrows tipped with fire at the Book. Tom Paine tried to drown it in infidel ink. Ingersoll flung quiver full after quiver full of arrows of scorn and jeer and sneers at it.

But the Book lives on. He that sitteth in the heavens shall laugh at those who think they destroy His Word and its triumphs. Voltaire cut not one twig from its great forests. Paine drowned not one page in his infidel ink. Ingersoll, with intent to kill, shortened not its life by one hour. Diocletian broke not one string on its harp of ten thousand strings. Agnostics who kindled their bonfires upon it burned not away one thread of its garments. Atheists have not been able to steal one flower from its gorgeous flower gardens. Unbelieving scientists, with microscope and telescope and test tube, have not been able to dilute one drop of its sweetness. Theological smoke-screeners who have tried to hide in clouds and thick darkness the cross and the blood and the empty tomb in Joseph's garden have not been able to invert its torch or to quench one ray of its light. Still it is our "pillow of fire" among all books. Not one jot or one title of its moral code has perished in the last century. Isaac Newton said: "If all the great books of the world were given life and were brought together in convention, the moment the Bible entered, the other books would fall on their faces; as the gods of Philistia fell when the ark of God was brought into their presence in the temple of Dagon."

Today the Bible, in the face of all enmity and hatred, all criticism and antagonism, is still the Book that opens with crystal waters for our thirst when we travel "the dry and dusty highways where no water is." This Book has traveled, and does travel, up and down more highways and byways and knocks now at more doors and speaks to more people in their mother tongue than any book, having been translated into approximately one thousand different languages.

Last eve I stood beside a blacksmith's door, And heard the anvil ring the vesper chime; Then walking in, I saw upon the floor, Old hammers worn by beating years of time!

"How many anvils have you had?" said I, "To beat an shatter all these hammers so?" "Just one," he said; then said with twinkling eye, "The anvil wears the hammers out, you know!"

And so I thought the anvil of God's word For ages skeptical blows have rained upon; Yet, though the noise of falling blows was heard, The anvil is unharmed, the hammers gone!

The Book a thousand times has proved itself indifferent to faint praise or violent denunciation — a Book which defies the critic, convinces the intellect, inspires awe, compels faith, demands worship. Though Nineveh with her pride is now a dirty doormat for irreverent feet, the Book lives on. Though Babylon is now a nesting place for owls, the Book lives on. Though Rome with her power is now a branchless tree dishonorably fruitless, the Book lives on. Though Greece with her culture and art is now a crumb in history's rubbish heap, the Book lives on. Though Spain with her pomp is now a drowsy beggar watching a broken clock, the Book lives on. Though Egypt with her wealth is now a shabby sexton of splendid tombs,

(Continued on Page 3)

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Making the Bible a Living Book in the Thinking of Men, Women

(Continued from Page 2)

the Book lives on.

I. But Our Task

Our task is to make this book a living book in the thinking of men and women. It is a living book in history, but we know it is not a living Book in the thinking of most men and women. Many cannot quote from it readily. Many cannot place quotations from it. Many cannot distinguish between quotations from it and from great poets. Many live more in the newspapers and in comic strips and in novels of little worth than they do in the Bible. Many can quote more of "Andy Gump's" sayings than they can from the Psalms. Many know more of the misfortunes of "Jiggs," more of the wealth of "Uncle Bim," more of the adventures of "Major Whoople" than they do of what the Bible says of the misfortunes of the transgressor, the wealth of the Christian, the adventures of a great faith. Evidence of what? Evidence pathetic that the Bible lives less in the thinking of many men and women than do things of "minor messings."

Now it is easy to say the Bible is a great Book, but to tell how to make this greatest of all books a LIVING book in the thinking of men and women is a difficult task. Easy it is to say that people must be taught to perceive the truth, to partake of the truth, and to proclaim the truth. Easy it is to say that the teacher's task is to see that the Bible is imparted, to see that it is so imparted that it shall be received, that it is so received that it shall be retained, and that it is so retained that it shall be employed for human good, personal growth and the glory of God.

But difficult is the task to make the Bible a living Book in the thinking of men and women. For many know the Bible as we know of George Washington, Socrates, Napoleon, and others, — historically. They are dead so far as our knowing them personally is concerned. Just so dead is the Bible in the thinking of many today.

II. Far-Reaching Ignorance of the Bible Today Affords Us a Great Challenge and Opportunity

We are living today in a day of Bible publishing, Bible classes, and Bible ignorance. While the Bible is the Book of Life and the Book of the living and makes souls, creeds, nations, civilizations to breathe and to grow, it is a Book little known today as to its contents. The Bible is taboo in our public schools; it is oft buried in the home beneath the gaudy funnies; it is oft pushed to a remote corner; it is a place where spiders can spin their webs and raise families unto the third and fourth generation without disturbance. It is oft a mere souvenir or "precious relic" receptacle. Someone asked a little girl if she knew anything that was in the Bible. Her tragic answer was: "Yes, there's a pressed squirrel tail, a rose from Aunt Molly's grave, a lock of grandpa's hair, an insurance receipt, and Pa's Masonic emblem!" Funnily tragic that! Tragically funny that!

I once taught physiology. On examination day I put forth this question: "Locate and describe the alimentary canal." A boy gave this written answer, which is in my scrapbook this day: "The alimentary canal is located between the Mediterranean and the Red Seas — it is forty miles long and is owned by Great Britain." Just so distorted and full of ignorance are the ideas many have of the contents and message of the Bible.

We are prone to laugh and to consider funny the answer given, saying that "the epistles were wives of the apostles" or that "Sodom was one of the husbands of Gomorrah" or that "Capernum was a tall mountain overlooking Jerusalem." But ignorance is always tragic, the Bible considered.

These gleanings from examination papers provoke a smile:

"There were no Christians among the early Gauls; they were mostly lawyers." "In 1620 the

Pilgrims crossed the ocean, and this is known as Pilgrim's Progress." "Algebra was the wife of Euclid." "Geometry teaches us to bisect angles." "A vacuum is a large empty space where the Pope lives."

But if we were to publish answers often given to simple Bible questions, those answers would furnish us one of the most amazing contributions to American humor that this land has ever known.

Recently ten Bible questions were given to ninety-three high school graduates. The result? Forty-eight did not know who Jonathan was; fifty-one could not place Luke; forty-six did not know who Herod and Pilate were; sixty did not know the name of the mother of Jesus; ten did not know where Christ was born; five did not know the first phase of the Lord's prayer! There it is. But such ignorance all abroad in the land today, walking up and down the land, affords us a great challenge to make the Bible a living Book in the thinking of men and women. But how?

III. We Must Study the Book

Hard study is imperative. When Lovey Mary started on her honeymoon, Mrs. Wiggs gave Lovey Mary a bottle and said, "Bring this bottle back full of water, for I allus did wanter see how Niagara Falls look!" But we will never make the Bible a living book in the thinking of anybody as long as we do not study it and study it by "bits and drops" and mere hurried minutes when occasions demand meditative hours.

I heard Paderewski play once. All the sweet sounds of music rolled from his instrument. Truly he "took the surging sea of tone and made it subservient to his rod." And when he came out some lady said, "Oh, Mr. Paderewski, how can you play so?" With a snap in his voice and fire in his eye, the answer was: "Ten hours a day practice for twenty-five years." So must we, with some diligence approaching that, "search the Scriptures." We skim, but do we search? We skip along like a rushing tourist seeing a few bits of the glorious scenery, but do we search? We walk its fields like one plucking here and there an occasional flower, but do we search? We eat, but like a full-gorged sparrow pecking at crumbs. We eat, but about as much of it as a mouse nibbling at a hundred-ton cheese. We drink, but often like the camel who goes for days and weeks without water. We drink, but with the attitude of a boy taking castor oil. We drink, but with the delicate thirst of one who reads on the label, "Dose for adult, ten drops!"

How many church officials there are who study the Bible with the zeal like unto that of the old Negro who waited on the earthquake to shake the grown potatoes out of the ground, on the lightning to split his wood, on the rain to wash his buggy, and on the frost to kill the worms on his cabbage plants? How much of the Saturday-night-bath study there is! How much of the hurried and lazy boudoir cap that covers up a lot that has not been prepared, do we see today. How many Sunday School teachers who have the kimono attitude and mode of teaching—that which covers everything and touches nowhere—on Sunday morning. How many study so little! Two fine boys were sitting before a man who was a teacher but who did not know his "lesson." The teacher, after a few lazily spoken words, began to get into tears as he taught (?). One of the boys said, "What is the old duffer crying about?" The other boy said: "Hush! If you didn't know any more about the Bible than he does, you would cry, too!" STUDY! HARD study!

IV. We Must Believe the Bible

We can never make the Bible a living book in the thinking of any man or woman if we do not believe it, believe it from "kiver to kiver," from the first verse of the first chapter to the last verse of the last chapter—clear through!

And if we can believe in ships 900 feet long, carrying 5,000 passengers for a voyage of six weeks, we surely ought to have no trouble in believing about Jonah and the big fish. If God can make a man, he can make a fish big enough to swallow a man. Jesus believed it. If a man can get coal tar from coal and from this coal tar get a substance several hundred times sweeter than sugar, if man can change naphthalene into phthalic acid by dropping in a few drops of mercury, nobody ought to hesitate to believe that God sweetened the waters of Marah or that the handful of meal dropped into the bitter pottage by the hand of God's prophet sweetened it. If man can take a telescope and view landscapes fifteen million miles away; or take the spectrograph and see the constituent elements in the remotest astral bodies, the gold in the sun, the copper in Mars, the iron on the moons of Jupiter; or take the microscope and see the inhabitants of particles of dust on the moth's wing; or the X-ray and see the marrow in a man's bones, nobody ought to have any difficulty in believing anything spoken of in the Bible.

If a man can get in a telephone booth in New Orleans and hear a fly crawl across a newspaper or a mosquito hum against a window-pane in Portland, Maine, anything spoken of in the Bible ought to be readily believed. The man today, the woman today, who can believe that we have added the telegraph to our fingers and write around the world, and the airplane to our bodies and fly around the world, or the radio to our ears and hear around the world, and then doubts any of the miracles of Christ or the Bible, is wrong in head and heart. That's my judgment! A man who can believe that we have compressed Caruso into the microscopic point of a needle and imprisoned 100-man orchestras in a wax cylinder six inches in diameter, and then says, "I just don't believe Christ made dumb men speak"—that man, brethren and sisters, is wrong in the "attic" and under the "vest"! Believe the Bible thoroughly, believe it fully, believe it altogether—all of it—not just patches here and there. If I doubt any of it, I doubt all of it. If I can't believe it all, I can't believe any. If I can't believe the first of Genesis and all of Genesis, I can't believe any portion anywhere else.

V. We Must Read the Bible

The Scriptures are they that testify of Christ. We cannot learn Christ from nature, for He is supernatural. We cannot learn Him from history, for history records His existence only. The only source of information concerning Him is the Scriptures, and He appears there, beginning with the first chapters and going clear through to the last chapters.

I believe in reading the Bible in our homes, knowing that the Bible can mean much in maintaining the sanctity of domestic life. What a lack in Bible reading in millions of homes!

I believe in reading the Bible in our public schools. A Baptist born and a Baptist bred, a Baptist living and a Baptist dead, I believe that our educational system should be so re-adjusted that place can be given to the reading of the Bible. Recently the board of education of Topeka unanimously adopted a proposal that the Bible be read daily and that the life of Jesus be taught in the public schools. The General Assembly of New York, a State where in one city 700,000 school children had read but little if any of the Bible, (this in one city), turned down a bill calling for the reading of the Bible in public schools. Meanwhile some of the schools on Manhattan

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YOU WILL BE INTERESTED IN THIS IMPORTANT INFORMATION FROM DR. JONES, FOUNDER OF BOB JONES COLLEGE AT CLEVELAND, TENNESSEE

A few days ago there came into my hands a little folder concerning a junior Christian college which was founded a few months ago in the South. It was interesting to note that 25% of the faculty of this junior college are graduates of Bob Jones College. Some of the best known and most spiritual and dynamic leaders of the Youth for Christ International are graduates of Bob Jones College. It is significant that some of the best known and most powerful evangelists are graduates of Bob Jones College. Graduates of Bob Jones College have gone out to be pastors, Christian school teachers, and missionaries in many parts of the world.

If you Christian friends are interested in any special phase of Christian work, you can invest money in that work by contributing financially to the building of the great Christian university plant which is now under construction at Greenville, South Carolina. Mr. Charles Daniel, the contractor, who is one of the largest and best known contractors in the

South, assures us that the buildings will be ready for occupancy for the opening of school next fall. Christian friends from many sections are not only praying for us, but are also investing financially in the erection of the seventeen large, modern, fireproof buildings now under construction. **But we need more help.** If we can get as much as \$100,000 in the next few weeks in addition to the finances we now have in hand and the money we are confident we will receive from certain other sources, we will be able to complete and furnish these seventeen buildings.

My friends, won't you help us by contributing as large an amount as possible toward this \$100,000 that we must have? **Do your best, but please do something.** Please let us hear from you at the earliest possible moment. Ask your friends to help us financially and **ask all Christians to pray for us.**

— Thank you and God bless you.

BOB JONES, Founder,
Cleveland, Tennessee

—Advertisement

Island are open every night of the week for the propagation of anarchy and socialism. The pernicious doctrines of Karl Marx are allowed, but not the Bible. Old maid school teachers are permitted to discuss eugenics and birth control, but the Bible is under the ban! The Bible is the original code of our Republic, yet it is not read in our schools, nor in many of our homes.

The whole constitutional fabric of our country is permeated with the divine Word, yet it is not read. Why should we read the Vedic hymns, but not the Hebrew Psalms? Why teach the Greek myths, but not the beautiful Hebrew narratives of the Bible? Why read the proverbs of Rochefoucauld, but not the Proverbs of Solomon? Why read the laws of Justinian, and not the laws of Moses? Why read the fables of Aesop, but not the parables of Jesus? Why read Van Loon's loony account of creation, but put the account of Genesis under the ban?

What will be the result of this deliberate neglect of the Bible? What fruits must America pluck from such plantings! If the foundations of our nation were and are obviously Biblical, is it healthy, is it safe, to make the

super-structure anti-Biblical? Knowing that no river can run long or mightily after its source has been dried up, is there any wisdom in discriminating against the Bible? Gene Stratton Porter said: "To my mind the wave of lawlessness, of immorality, of irresponsibility that is sweeping this country today is directly the result of taking the Bible from the schools and neglecting it in the homes!" To that I agree. Daniel Webster said: "If we abide by the Bible our country will go on prospering and to prosper, but if we or our posterity neglect its instructions and authority, no man can tell how sudden a catastrophe

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Making the Bible a Living Book in the Thinking of Men, Women

(Continued from Page 3)

may overwhelm us and bury our glory in profound obscurity!" Read it, read it on the trains, read it in the hotels, read it in the schools! Read it in the homes. Read it in places of business! Read it everywhere! Unless we do, we will never make the Bible a living book in the thinking of men and women!

VI. We Must Teach It

Teach it—and let it speak to men. Let it have first place and last place and longest place and pre-eminent in all our services. Teach it—and stay off these modern, pepped-up, vulgarized, newspaper-language, street talk, back-alley slang of these translations that try to bring the Bible into the "customary and familiar" language of the street and marketplace and the ten-cent-store counter babble. This auctioneer talk! This ball field prattle—stay off! As for me, when it comes to reading in public, and teaching verse by verse, give me that old King James version, with its swing and sweep, its sweet cadence, its mighty rhythm, flashing here and there like lightning, thundering like a river and whispering like a zephyr, singing like a sweet old harp, calling like no uncertain trumpet! Some of these translations are as void of dignity as a cat fight at midnight. Translations "all dressed up" and "all colored up" and "all touched up and tinted" and brought too near to the fellow of the street and the ball field and the sport column—none of 'em for me! No, ma'am, brother. No, sir, sister! The fine old versions by these Philistine translators, seeking "deeper shades of meaning," giving "silk thread spinnings," making it "clearer to the average mind," "helping preachers in their preparation in hurried pastorates," are changed from the flow of a river into the babble of a noisy brook—have given the shepherd's voice the voice of a stranger—have given us for the stately tones of a great old organ the wailings of a discordant saxophone—have given us for the voice of a nightingale the raucous rattlings of a parrot, have given us for the steady shine of a lighthouse the dazzling light of a sizzling and "attractive" meteor!

Reaching Washington after unspeakable hardships, he told his story. So well did he tell it that the President's mind was changed, and Daniel Webster's mind was changed. And in the early spring that intrepid pioneer preacher and patriot turned his face again toward the Northwest, this time at the head of the first caravan of settlers to cross the great western wilderness.

And what a journey it was! The rivers were run on rotten ice. There was no grass on the prairies. The Indians were unfriendly, and the passes of the Rockies were choked with snow. Often the faint-hearted murmured and would have turned back. But in the house of deepest gloom, Marcus Whitman stood before his followers and told them of the great Oregon country. With FLAMING eyes and BURNING heart he told them of the great rivers, fertile valleys, and the far-reaching seas. And he always pointed to the flag.

They did not turn back. They followed on and on. Some died and were buried in that first unmarked Oregon trail. But those "heralds of empire" fixed their faces as flint toward the sunset. They possessed the land. And today, the Stars and Stripes has four stars, Oregon, Washington, Idaho, Montana, because Marcus Whitman, with God's fire in his heart and on his lips, spoke and lived—and followed on.

And may God's fire in our hearts melt the lead in our feet as we hasten to know more of God's Word and to teach it more efficiently and to live it more consecratedly. And as we teach it may we ever point those whom we teach to the cross and to the Lamb of God who taketh away the sin of the world. And just as there are four stars in our flag today because Marcus Whitman knew the truth and taught it with burning lips and heart aflame, so there will be many, many lives shining with the radiance of righteousness of spiritual integrity.

The law of the Lord is perfect, converting the soul; The testimony of the Lord is sure, making wise the simple; The statutes of the Lord are right, rejoicing the heart; The commandment of the Lord is pure, enlightening the eyes; The fear of the Lord is clean, enduring forever; The judgments of the Lord are true and righteous altogether. More to be desired are they than gold, yea, than much fine gold, sweeter also than honey and the honey comb; Moreover, by them is thy servant warned; And in keeping of them there is great reward!"—Psalms 19:7-11.

"Thy Word have I hid in my heart that I might not sin against thee!"—Psalms 119:11.

The Broken Heart in Soul Winning

(Continued from Page 1)

Christ was willing to leave Heaven and suffer the torments of the damned, be spit upon, be crucified, die, and rise again in order to save people. This is the very heart of the gospel.

And we Christians who do not have any compassion, who do not have any burden, some way make a lie out of all of it, make a joke out of all of it. There is a fundamental insincerity to the profession of Christian people who do not have a burden for souls. How unnatural, in a spiritual sense, it is; how abnormal in a spiritual sense it is for a Christian not to have a deep burden for the will of God to be done so that souls may be saved and people may be kept out of Hell. So the Scripture says: "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." We need to go with tears.

Strong, Godly Men Have Wept Over Sinners

You know, sometimes people feel that it is rather the mark of a sissy to weep. Well, it was not with Nehemiah. You remember the first chapter of Nehemiah tells us that Nehemiah said, "When I heard that the walls of Jerusalem were broken down and the remnant that were there were in great reproach, I sat down and wept, and mourned certain days, and fasted, and prayed before the God of heaven." He confessed his sins and begged for a chance to go back and build the wall. Nehemiah wept.

It was not counted the mark of a sissy by Hezekiah, for, we are told in II Kings, chapter 20, that when the prophet of God said, "Set thine house in order; for thou shalt die, and not live," he turned his face to the wall, and prayed and wept before God. And Isaiah, the prophet, had to go back, and say, "Hezekiah, God said for me to tell you, 'I have heard thy prayer, I have seen thy tears.'"

It was not counted unmanly for Paul the apostle to weep. He came back to the city of Ephesus where he had spent three years, called the elders of the city together on the sandy shore of Miletus, the little seaport town near by, and said to them, "I am free from the blood of all men. I am not to blame if anybody in Ephesus goes to Hell, for I went three years night and day with tears, warning men both publicly and from house to house" (see, Acts 20:20-31).

I used to think that Paul was a tremendous preacher. I thought, "what oratory, what scholarly eloquence!" But I found when I read the Scriptures more that Paul was not a great preacher, in the human sense of the term. His delivery was not good. His presence was not attractive. His words were stumbling and halting. He himself said, "For his letters, say they, are weighty and powerful [the part we have in the Bible]; but his bodily presence is weak, and his speech is contemptible" (II Cor. 10:10). No, Paul was not a great preacher. The Bible says Apollos was. I think Peter was. But Paul was not such a great preacher. "Well," you say, "how did he get so many people saved?" He did it by two things: first, he worked at it day and night; second, he had a compassion of soul that knew no bounds and he went night and day with tears. Oh, God give us some more Pauls who have a burden for souls!

Let me read you what Paul said in Romans 9:1-3—and except that the Spirit of God bears witness, you would not believe it: "I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost, That I have great heaviness and continual sorrow in my heart. For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh." He is saying, "I have a sorrow in my heart from which I never get away. I have this burden on my soul. I could wish that I were accursed from Christ." I do not quite know what he means. Does he say, "Lord, I will be willing

to go to Hell if You would save the Jews?" Does it mean that? Or does he mean, "I would be willing to be out of touch with God as a Christian?" If you want to be a soul winner like Paul was, you must get a broken heart. You must be able to weep. You must go with a contrite heart and with pain in your soul for lost people.

I remember a man whom I loved very much, a man who had been greatly criticized because he bore down so on the liquor business, who preached on a radio station. One of the announcers was telling me about him. He said, "You know that man was so concerned! I thought at first he was a sort of racketeer but I watched him when he talked. The man actually shed tears as he pleaded with people. He must be sincere." I am not talking about putting on a show, but there ought to be a deep burden of soul on anybody who ever expects to be a soul winner; for the Scripture says, "They that sow in tears shall reap in joy. He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." We need to go with tears.

Jesus Had a Heart Burden for Souls

And that is not all; the Saviour Himself had this same burden about souls. In Matthew 9:36-38 the Scripture tells us how Jesus looked on the multitudes and had compassion on them: "But when he saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd. Then saith he unto his disciples, The harvest truly is plenteous, but the labourers are few; Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest." Jesus looked on the multitude and was moved with compassion. Oh, may we have the moving of heart, the compassion, that the Saviour had!

Everywhere I go people say, "Well, there are lots of hypocrites in the church." Well I might answer them as a Methodist bishop answered when a banker said to him, "Bishop, do you know why I do not join the church?"

The bishop said, "Why, no; I suppose it is because you do not want to."

"Well," said the banker, "the main reason I do not join the church is that there are so many hypocrites in it."

"Well," the bishop said unctuously, "there is always room for one more!" The people on the outside who run down the people of God and make alibis and yet all the time go on not serving God, not living right themselves—of course they are hypocrites. And when people run down the church I try to speak up for the people of God. Yet my heart has a deep and sad conviction that there is too much truth in what they say. There are hypocrites in the church. And I think the thing that makes people feel there are hypocrites in the church is not primarily that some Christians are worldly, though they are, and I am sorry. It is not that some Christians lose their temper, though they do and I wish they did not. I think the fundamental reason is that the world knows if Christians really believed people were going to Hell, that they were ruined in sin; if Christians really believed people would be lost forever without Christ they would do something about it. The outside world has a right to feel that a real Christian who feels as Jesus felt about things and wants what Jesus wants will be absorbed and concerned and burdened and broken-hearted over the matter of poor souls everywhere who are lost and undone. O God, give us a burden for souls! I say, Jesus had a burden.

You remember Jesus was not above tears. He stood and looked over Jerusalem and wept. He said, "O Jerusalem, Jerusalem, thou that killst the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her

chickens under her wings, and ye would not!" (Matt. 23:37). Jesus loved people, loved people who hated Him. He prayed for those who crucified Him. He wept over the city that turned Him down. Jesus had a broken heart, a deeply concerned heart. He had a burdened heart. He wept over Jerusalem. And so we ought to be weeping, too.

There Must Be Travail Before Birth

In connection with this matter of soul winning there is a word that is used a number of times in the Scriptures, the word **travail**. The prophets said, "As soon as Zion travailed, she brought forth her children" (Isa. 66:8). That is not unusual. It is a law of nature that travail brings forth birth. You cannot expect to have children without travail. I have seen oftentimes some little slip of a girl who, after all, was little more than a child, who had her mind on the things of the world, on having a good time. But somehow God helped her by carrying under her heart the little burden and then coming to the hour of travail and going down into the valley of the shadow, and God made a mother out of her though she was only a frivolous girl before. How often I have seen such a girl when her mind had left all the other things. I saw a woman going down the street the other day, a young woman who was carrying a baby. She was about the age of these girls who spend their time in the night clubs, in cigarette smoking, etc. She was carrying the baby, a tiny little thing wrapped in a blanket. I saw her—she could not resist it and she lifted the little thing and held its face against her own and murmured to it as she walked along. She did not know that anybody saw, but my heart just lifted and sang within me. I thought, "How good God is to give mother love!" I say, travail is God's plan. If we are to bear fruit for God we must have travail of the soul. That is what the Saviour is said to have had.

You remember the Scripture says in Isaiah 53:11, "He shall see of the travail of his soul, and shall be satisfied." The dear Lord Jesus went through the birth pangs for every sinner who should ever be converted, ever be born again. And if we are to have part with Jesus in souls born again, we too must travail in heart-pain over sinners.

Paul in writing to the people of Galatia wrote the same way. He said, "My little children, of whom I travail in birth again until Christ be formed in you" (Gal. 4:19). You see, Paul bore the burden of these people of Galatia until they were converted. Then, as you remember, they were led off into a false doctrine and began to follow the Israelites in the doctrine of the ceremonial sabbath and the doctrine of salvation by works. Paul said, "I'll have to go back and have

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The Broken Heart in Soul Winning

(Continued from Page 4)

the burden and tears and prayer and waiting on God until this heresy be wiped out. I travailed over you until you were converted; now I must travail again. God, give us a travail of heart that people may turn to Christ and be saved! We need a burden of heart so that the lost world will know whether or not we mean business.

I remember that I was in the Capital Hotel of Amarillo, Texas, with three other preachers after a great congregation had heard me preach one night in a big temporary tabernacle. Another man in the hotel phoned down and said, "I must have somebody pray for me," and came down in his bathrobe. He said, "Gentlemen, I know I am half drunk and I am not dressed, but I must have somebody pray for me." Then he told us how he had drank and drank until his wife had quit him, how he had made \$26,000 the year before selling life insurance, though he was just twenty-six years old. Yet life was not worth living. He had tried three times to commit suicide. He said, "I know Dr. So-and-So and Dr. So-and-So." And he named a number of famous preachers. "My grandfather was the pastor of the First Presbyterian Church in Waco, Texas," he said. But then he stopped and sobbed as he said, "But I must have somebody pray for me who means it." Lost people know that if there is anything to the Bible teaching of sin and judgment and Hell and the ruin that sin brings and the death of Christ and being born again, God's people ought to have a holy burden and a holy seriousness about it.

Many Sinners Burdened for Themselves

In September a year ago I was on a Santa Fe train going to Newton, Kansas. As we got near Kansas City I got out of my upper berth and got ready for my breakfast. I thought, "Well, I must read my Bible." I felt a little conspicuous, but I went in the lounge car and sat and read my Bible. I do not know why a man who is a preacher of the gospel and who has read the Bible as long as I have would be tempted. But I thought everybody would look at me and think I was putting on a show. But I said, "I have made a vow, and I am going to do it." So I read the Scriptures and had a good time in the Psalms. Then I took my Bible and went into the dining car. Some other men came along with me and we sat at the same table. I put my Bible and my hat under my chair. As we had our breakfast we talked about the weather, politics, and the war. I did not say anything about the Saviour, though I did bow my head silently and thank God for the meal. The men were casual strangers.

My berth had been bought only to Kansas City, so after breakfast I went on to the chair car. I noticed a man was following me. The chair car was filled—every seat was taken. I carried my grip on into the next chair car, and the man followed me. Every seat was taken again. I said, "Well, I'll have to go back to the lounge car." Back I went, and the man followed me, through the next chair car, through the diner, and into the lounge car. I found a seat, and he came and sat beside me. Now his following me was so pointed that I turned to face him and said a word.

He said, "Excuse me, Mister, but are you a minister?"

I said, "Yes, I am; I am an evangelist, a preacher. Can I help you?"

"Well," he said, "I hate to bother you. I suppose you will feel this is a little bad—bothering you in public. But I am in awful trouble. If you do not mind, I would like to ask you about some things."

I said, "Why, all right; what is it?"

"My wife has just died," he said. "But it is all right about her. She was too good for this world. I am not bothered about where she went. She was the daughter of True Maxwell who is the pastor

What Think Yet of Christ-- Whose Son Is He?

(Continued from Page 1)

of the First Fundamental Church in San Diego, California. I am taking the body out there now for burial. She was a Christian and I have no doubt where she is now, but how am I going to know some things that are troubling me? First, how am I going to know whether she forgave me for failing her somewhat as a husband? I was not as good a husband as I ought to have been; I was not a Christian. Then how in the world can I know whether I can ever meet her again?"

I said, "Well, I can tell you that." I felt so ashamed of myself. The man had followed me till he caught me! He followed me through four or five cars and sat down beside me. Then he had to ask me if I would show him how to be saved. I felt so ashamed of myself. But I took the Scriptures and showed him how he could have the matter settled. He sat absorbed and listened to every verse and read it with me. Then we bowed our heads to pray and there was not a snicker, not a thing in the whole lounge car disrespectful. We prayed and he trusted Christ and took my hand on it happily.

I had a letter then a little later from Brother True Maxwell. He said, "Oh, our beloved Bob found you! We prayed that God would put somebody in the way who could talk to him. He came here and made his public profession, and I think everything is settled."

And now just this February I was in a revival campaign in the big tabernacle at Pontiac, Michigan, with a great group of the churches. And one night here came this Bob, an automobile designer who is in the Detroit area, lives at Rochester. He said, "Do you know me?"

I said "Sure, I know you." He brought his pastor with him; Bob is now in the church and active. Every time I think of it I say to myself, "You old coward! You old hypocrite! There was a hungry heart, and you did not even look around. You did not ask God if there was anybody you could talk to. He had to run you down to get you to talk to him!" I am so ashamed of myself every time I think of it!

What I am saying is that sinners have a burden, many of them are hungry-hearted. God give us a burden, too, so they can trust us and so we can win them. You see, "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." And "they that sow in tears shall reap in joy." God, give us a broken heart!

Why don't you say today, "O God, take away this coldness, this hypocrisy, this insincerity! O God, give me a compassion like Jesus had!" Remember David said, "A broken and a contrite heart, O God, thou wilt not despise" (Psa. 51:17). God will hear your prayers, God will bless your efforts, the unsaved sinners will have confidence in you, the Spirit will fill you and you can be used if you seek and find a broken and contrite heart for the lost. O God, help us to travail over souls!

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with the Lord after His resurrection. With Peter and James he had been "an eyewitness to his majesty" on the mount. He was present at the ascension. He saw the Jewish dispensation come to a close and the Holy City overthrown. To him was granted, as an exile on the Isle of Patmos, the beatific visions of the Son of God as they are recorded in the final book of the Bible. He is, to my mind, the world's greatest authority on the thrilling, living, vital, pulsating and fundamental truth of CHRISTianity, viz., JESUS CHRIST IS THE SON OF GOD. The key verse to his gospel is, "These things are written, that ye might believe that Jesus IS the Christ, the Son of God" (Ch. 20: 31).

The Ancient rabbis taught that there must needs be a double Messiah to fulfill the prophecies of the fifty-third chapter of Isaiah. To their eyes it was filled with strange paradoxes. The prophets too, "inquired and searched diligently... Searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow... which things the angels desire to look into" (1 Peter 1:10-12). How difficult it was to reconcile a reigning Lord with a suffering Messiah! When Christ spoke of the cross, by which instrument He should die, the people answered Him, "We have heard out of the law that Christ abideth forever; and how sayest thou, The Son of man must be lifted up? who is this Son of Man?" (John 12:32-34).

Israel's Blindness God's Opportunity

The spiritual blindness on the part of Israel was God's occasion for accomplishing the grand work of the atonement. The Lamb of God must be slain for remission of sin, for without the shedding of blood is no remission. Yet had they believed on Him as the Son of God and their Messiah, the sacrifice would never have been made. After it was all over Peter declared unto them that they with wicked hands had crucified and slain the Lord of glory, yet it was all by the determinate counsel and foreknowledge of God. They did not realize they were offering the true Lamb of God for the sins of the world. Old Testament lambs had been offered by penitent sinners who realized the significance of their act, but the New Testament Lamb of God could only have been offered by His impenitent enemies. Those who believed on Him as the Messiah—His friends or penitents—could not and would not have done so. Paul later declared, "They that dwelt at Jerusalem, and their rulers, because THEY KNEW HIM NOT, nor yet the voices of the prophets which are read every sabbath day, they have fulfilled them in condemning him" (Acts 13:27). God used them in their ignorance and unbelief to set the stage for the very sacrifice which should avail for their own transgressions, which in fact did provide forgiveness for the very ones who crucified the God of glory. Acts, chapter two, provides us with the evidence that when the issue was clearly decided and the divinity of Christ was established by His resurrection and the shedding forth of the Holy Ghost, there was laid upon the self same ones such a moral constraint and conviction they cried out, "Men and brethren, WHAT SHALL WE DO?" It all seemed to hinge upon whether or not they received Jesus as the Son of God and hence the propitiation for sin.

Fundamental of Fundamentals

Entire books of the New Testament and large portions of others are given over to the substantiation of the cardinal truth of His divinity. Numerous evidences—miracles, signs and wonders—were wrought as divine attestations to His true identity. This was a point about which doubt and ambiguity could not be tolerated. John devoted practically his whole gospel to an unexcelled revelation of Christ as its central figure. He was an authority on the subject. An apostle from his youth, his head had oft rested on the bosom of Jesus. He had stood beside the cross and there received a last minute commission which caused him to cherish till her death the mother of our Lord. He witnessed the empty tomb and companied

Such was the burden of all apostolic testimony. The Epistle to the Colossians has for its theme the glory of the person and the work of Christ. The mystery which had been hid from ages and from generations was now revealed, the mystery which, Paul says, "Is Christ in you, the hope of glory" (Col. 1:27). From the day when in the Damascus synagogue after his conversion he confounded the Jews, "proving that this is the very Christ" until in the midst of heathen Rome near the end of his life when he "Persuaded them concerning Jesus, both out of the law and the prophets from morning till evening," making Jesus known as God's Son and the Saviour of the world was his passion and purpose.

A Searching Question

Let me pose a question. It presents the crux of the whole matter. We have taken a long way around to reach it but now that we are here, here it is. Here is the question as it applies to YOU. Why did Jesus' prayer on the cross, "Father forgive them; FOR THEY KNOW NOT WHAT THEY DO" apply to them only and NOT to all sinners and Christ-rejectors? The fact of the matter is, they did not know what they were doing, as we have shown. It was true in the case in point. They were in ignorance as to the Royal Person they were hanging to a tree. They did not dream they were crucifying God's Messiah. Had they the least inkling this were so they would not have done it. Paul declares, "Howbeit we speak wisdom among them that are perfect: yet not the wisdom of this world, nor of the princes of this world, that come to naught: But we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory: Which none of the princes of this world knew: for had they known it, THEY WOULD NOT HAVE CRUCIFIED THE LORD OF GLORY" (1 Cor. 2: 3-8). His prayer could apply to Herod, the high priest; Pilate, the executioners and their accomplices, for they did NOT know what they were doing. Such cannot be said of those today who believe that Jesus is in deed and in fact the Son of God and who still refuse Him the love and loyalty of their hearts. No such prayer can be offered in their behalf. They do know what they are doing. They are "crucifying the Son of God afresh, and putting him to an open shame" (Heb. 6:6). Those for whom Jesus prayed, when they became aware of His true identity, when the big question as to "whose Son is HE?" was settled, they really did some tall repenting and turning to God. This can be said in their favor. What else could they do?

The Deciding Factor

Subsequent to the mighty manifestation on the day of Pentecost came the healing of the lame man. In explanation of the miracle Peter declared, "Ye men of Israel, why marvel ye so earnestly on us, as though by our own power or holiness we had made this man to walk? The God of Abraham, and of Isaac, and of Jacob, the God of our fathers, hath glorified his Son Jesus; whom ye delivered up, and denied him in the presence of Pilate, when he was determined to let him go. But ye denied the Holy One and the Just, and desired a murderer to be granted

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What Think Yet of Christ-- Whose Son Is He?

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unto you; And killed the Prince of life, [What a blessed paradox] whom God hath raised from the dead; whereof we are witnesses. And his name through faith in his name hath made this man strong, whom ye see and know: yea, the faith which is by him hath given him this perfect soundness in the presence of you all. And now, brethren, I wot [know] THAT THROUGH IGNORANCE YE DID IT, AS DID ALSO YOUR RULERS. But those things which God before had showed by the mouth of all his prophets, that Christ should suffer, he hath so fulfilled. REPENT YE THEREFORE, and be converted, that your sins may be blotted out, [by the blood of the One they had killed] when the times of refreshing shall come from the presence of the Lord. . . Howbeit many of them which heard the Word believed; and the number of the men was about five thousand" (Acts 3:12-19, 4:4). They who believed Him to be the Son of God, received Him by faith as their Saviour, a sense of moral obligation influencing their choice. Not that they believed Him to be the Son of God and still refused to take Him personally as their Saviour, for there is none of that pretty nonsense in the whole of the New Testament. The question was wholly whether He was the divine Son of God. When that was settled, they were ready to live for Him or die for Him. The Lord's brothers did not believe on Him at first (John 7:5), but after His resurrection they became His followers (Acts 1:14, Gal. 1:19). There were no such as nominal or mere intellectual believers in Jesus Christ. They were either FOR Him or AGAINST Him as the revealed Son of God.

Belief in Jesus Christ as one's Saviour naturally hinges upon the knowledge of Him as the Son of God. It is no use mincing matters. He cannot believe in the salvation of men who does not believe in the deity of Christ. The rejection of Christ as God is the rejection of salvation altogether, and the acceptance of Him as God is, in the Scriptural sense, practically synonymous with receiving Him as Saviour and Lord. I repeat: this is the big question. The DIVINITY OF CHRIST! It is related to every great Bible truth. If Jesus Christ is NOT the Son of God, you and I owe Him nothing. He is an imposter, a fake and a make-believe. It is easy to understand how so-called modernists are without moral suasion when they do not receive this great fundamental fact. It is utterly revolutionary to saint or sinner. It is challenging, convicting, converting! No man can meet this issue intelligently and face to face and ever be the same afterwards. A right grasp of this truth will alter the life of anybody. Let me illustrate.

Jesus told His followers the time would come when, "They shall put you out of the synagogues: yea the time cometh, that whosoever killeth you will think that he doeth God service. And these things will they do unto you, because they have not known the Father, NOR ME" (John 16:2). Not that they did not know Him as Jesus of Nazareth, but as Jesus the only begotten Son. This was the line of demarcation. His prophecy was not long in reaching its fulfillment. After listening to Stephen's marvelous sermon on the divinity of Christ, Saul of Tarsus fully approved and gave his vote for the stoning of the man of God. "He made havoc of the church, entering into every house, and haling men and women committed them to prison" (Acts 8:3). Breathing out threatenings and slaughter against the disciples of the Lord, he began to make it his business to systematically stamp out those who followed "this way." Listen to his own testimony! "I verily thought with myself, that I ought to do many things contrary to the name of Jesus of Nazareth. Which things

I also did in Jerusalem: and many of the saints did I shut up in prison, having received authority from the chief priests; and when they were put to death, I gave my voice [vote] against them. And I punished them oft in every synagogue, and tried to compel them to blaspheme; (Weymouth) and being exceedingly mad against them, I persecuted them even unto foreign cities" (Acts 26:9-11). It was when on one of these errands of destruction enroute to Damascus that he met the Son of God. The story of his conversion is as thrilling as any reading in the world. A light, outshining the brilliance of that oriental noon-day sun, shone upon him. He heard a voice, "Saul, Saul, why persecutest thou ME?" Never was he more surprised nor shocked than when in answer to his question, "Who are thou, Lord?" he was told, "I am JESUS whom thou persecutest" (Acts 9:4-5). Little did he dream that Jesus was the true Son of God. He did not on the one hand believe Him to be the Saviour and on the other, persecute His cause. He was utterly dumfounded. "Trembling and astonished he said, Lord what wilt thou have me to do?" It was the turning point in his life. Old things passed away and all things became new. He had believed on Jesus Christ. Years later he witnessed to the goodness of God in putting him into the ministry, "who was before a blasphemer, and a persecutor, and injurious." But he adds, "I obtained mercy, because I did it ignorantly in unbelief" (1 Tim. 1:12, 13). When the issue was decided, there was no hesitation. Blinded by the vision, he was led by the hand into the city where he waited on the Lord and as soon as he received his sight and was filled with the Holy Ghost, "straightway he preached Christ in the synagogues, that HE IS THE SON OF GOD" (Acts 9:20). His vision of Christ had blinded his eyes to every earthly pursuit. He had seen the Lord "as one born out of due time." From that day until he walked the lonely road toward Ostia, outside of Rome, where he would be decapitated, the overwhelming sense of obligation to Jesus the SON OF GOD so dominated his life that he could not but say, "I live by the faith of the Son of God who loved me and gave himself for me. For to me LIFE IS CHRIST."

An Appeal to Christians

Oh, my Christian friends, "How much owest thou my Lord?" Is there any justification for the indifference and apathy you display toward Him? Do you not feel with the great missionary C. T. Studd, "If Jesus Christ be God and died for me, then no sacrifice can be too great for me to make for Him"? This young English athlete from Cambridge caught the vision, too. He gave away a huge fortune for the evangelizing of the lost, and turned his back on fame to go with the message of his divine Redeemer to the ends of the earth. If the story of Bethlehem is a fable, you owe Him nothing. If the virgin birth is a myth, you owe Him nothing. If the account of Calvary is fiction, you owe Him nothing. It is all a farce. But if it is not a fabrication and if Jesus Christ be God and died for you, then I beseech you by His condescension, by His bloody sweat, by the agonies of the crucifixion, and by the loving compassions of the Son of God that you present your bodies as living sacrifices, wholly acceptable to Him which is your reasonable service. You owe Him everything.

A Call to the Unconverted

Oh, my sinner friend, "What think ye of Christ? whose Son is He?" Was it merely the son of Mary and Joseph who crossed the world's horizon 1900 years ago, or was He God of very God, the only begotten of the Father, full of grace and truth? Was it merely human blood that soaked Golgotha's brow, or was it the blood of this God-man which made atonement for the sins of the

world? And what about the empty tomb, how do you account for that? Affirming you believe the Easter message involves you terribly. His resurrection and your judgment are equal certainties because God "hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead" (Acts 17:31). The apostles could not preach the resurrection without getting a reaction. The hearers tried to silence them. They wriggled and squirmed under it, saying, "Do you intend to bring this Man's blood upon us?" Now they are faced with substantial proofs of the divinity of Christ, the One whom they had crucified, and to admit His resurrection made them the vilest sinners. This is why the preaching of the resurrection had teeth in it. Such an admission necessitated acknowledgment of His divine mission in the world which in turn demanded that they own Him as their Messiah, Saviour and Lord. Pricked in their hearts they were told to REPENT (change their minds about Jesus) and be baptized in His name for the remission of sins. They did and THREE THOUSAND were saved on the spot.

A Warning

I am not trying to simply indoctrinate you with the divinity of Christ. What I am trying to show is your inconsistency in nominally accepting this as truth and still refusing to take sides with the Son of God. How can anybody be an intellectual believer in the divinity of Jesus without enthroning Him as Saviour and Lord? It is unthinkable. To say, "He is the Saviour, yet not MY Saviour," makes of you a practical atheist, like the fool who said in his heart, "There is no God" (Psa. 14:1). He does not deny the existence of God; he merely means, "There is no God for my life. No God for me." He knows there is a God but will have none of Him. If with your eyes open you are convinced of His deity and Sonship, and still refuse to acknowledge Him as such by yielding your life to Him, you are standing on very dangerous ground. Jesus spoke in ominous terms to some who were guilty of this and charged them of being in danger of committing an eternal sin. Time and again the evidence of His divinity flashed before them, but they shut their eyes and would not receive Him as God and Saviour, attributing these proofs to His being in league with the Devil. The first miracle He ever performed, the turning of water into wine, they would not accept. On the Sabbath day a man with an unclean spirit came into the synagogue and Jesus delivered him. These Pharisees stood back in amazement but still would not believe on Him. They were amazed but not amended. Once more He was in the synagogue and there came a man with a withered arm. At the command of the Son of God he stretched it forth and it became whole, as the other. What did they do with this evidence? They took counsel that they might destroy Him. He met a funeral procession coming from a certain village. A widowed mother was about to bury her only son. Jesus said, "Young man, arise." And still they would not believe on Him. They heard the blind man who received his sight, witness, "This man is of God." Being unable to deny these miracles they simply attributed them to the Devil, which attitude occasioned Jesus warning on the subject of the unpardonable sin. What He had done had been done by the Spirit of God, thus setting God's seal upon Him, and to not receive Him is to invite spiritual suicide. It is a sin for which there is no pardon. In salvation or damnation, Christ is the touchstone. It all depends upon your attitude toward Him. Not any special form of sin, not any one certain act, but a conscious, determined resistance to the Son of God, in the face of evidence that He is the Son of God, will seal your doom. It is signing your death warrant. How can I show you there is no middle

ground? Do you know better now what Jesus meant when He said in this connection, "He that is not WITH me is AGAINST me; and he that gathereth not with me scattereth abroad"?

A Personal Issue

The pivotal point in Jesus' ministry came when He turned from offering the kingdom to an unbelieving and rejecting nation and offered rest of soul, peace and service to individuals. Turning from Chorazin, Bethsaida and Capernaum, cities of Israel, He said, "Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light" (Matt. 11:20-30), "He came unto his OWN [nation, Messianic rights, possessions], and his OWN [people—for now the word OWN changes from neuter to masculine gender] received him not. But as many as received him [personally and individually], to them gave he power to become the sons of God, even to them that believe on his name" (John 1:11, 12). The last invitation He let down into this poor old world reads, "Behold, I stand at the door, and knock: if ANY MAN hear my voice, and open the door, I will come in to HIM, and will sup with HIM, and HE with ME" (Rev. 3:20). Preaching that is not personal, even doctrinal preaching, is not practical. It is expected that all who believe on Jesus as the Christ should yield their lives to Him and be saved. When the matter of His PERSON is settled, that is that. Scriptures abound with illustrations. Biased and prejudiced Nathanael, when Christ identified him by his name, his character, his nationality, and the place he had been when Philip called him, confessed, "Rabbi, thou art the Son of God" (Read John 1:45-51). The matter was settled. It was his confession of faith. He was therewith converted. The Ethiopian eunuch saw the fulfillment of prophecy in Jesus as Philip talked with him and confessed, "I believe that Jesus Christ is the Son of God" (Acts 8:37). He was straightway baptized and "went on his way rejoicing." He had arrived at a point of believing on Jesus Christ. The dying thief, in the worst of circumstances, changed his mind about Jesus and turning to that Figure on the central cross believed on Him, calling Him Lord. He went to Heaven that day. That IS believing. In the light of these, it is easy to understand the all-inclusive and comprehensive promises in the Scriptures such as, "Believe on the Lord Jesus Christ, and thou shalt be saved" (Acts 16:31). "If thou shalt confess with thy mouth the Lord Jesus and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved" (Rom. 10:9). Believing in His divinity implies automatically your acknowledgment of His mission into this world to become your personal Saviour.

Why Not Now?

Oh, what a Saviour so lovely and so loveable! He had a way of taking up the dropsical limb without hurting it. He could remove the cataracts from a blind eye without the aid of a surgical tool. He had a way of starting circulation in shrunken arteries, and of putting intelligence into the dull stare of lunacy, and causing the stark naked madman to dress himself. He unlocked death's grip.

He was lovely in His sacrifice. He gave up all for us and became poor. He took everybody's troubles: the leper's sickness, the harlot's shame, the fisherman's poor luck, the invalidism of Peter's mother-in-law, the sting of an amputated ear. He was altogether lovely. No wonder the earth, sky and cemetery went into consternation when He died. Suppose that notwithstanding all this; His sinless deity, His selfless love, His substitutionary death; suppose, I say, there can be found a man who will not own Him and who does not love Him in return. What shall be done with such an attitude? I can give no better answer than that of the tender-hearted Paul who saw the injustice of the thing and whose soul and spirit waxed white hot in vehement indignation, "If any man love not the Lord Jesus Christ, let him be accursed" [damned.] (I Cor. 16:22).

It's time for action. Souls are at stake. Eternity trembles in the balance. Ask yourself the question of Pilate, "What shall I do with Jesus which is [called] Christ?" remembering "there is none other name under heaven given among men, whereby we must be saved" (Acts 4:12).

As we prayerfully sing together the invitation hymn, will you not arise from your seat to walk the aisle for Him who walked the bloody via dolorosa for you? Oh, what thinking man or woman can keep from exclaiming, "My Lord and my God!" Let us sing. When I survey the wondrous cross,

On which the Prince of Glory died,

My richest gain I count but loss, And pour contempt on all my pride.

See, from His head, His hands, His feet, Sorrow and love flow mingled down; Did e'er such love and sorrow meet, Or thorns compose so rich a crown?

Were the whole realm of nature mine, That were an offering far too small; Love so amazing, so DIVINE. DEMAND MY HEART, MY LIFE, MY ALL.

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